THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves in the stall*" (MAL. 4: 1, 2).

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PRAYER.

IF, from the following remarks, I arouse in at least one soul an awakening, or a greater interest, in that common principle of all religion—prayer—I shall feel well repaid for penning these remarks. I write upon this subject because I sense its importance to all mankind. It is that simple, yet great, principle that is much neglected by God's children—even by many Latter-day Saints. Let us first, in our present undertaking, see what prayer is—learn something concerning its institution, and ascertain what are some of its effects or powers.

We all have our ideas and form opinions concerning these subjects, and feel that we understand them perfectly well. Yet there is a probability of our having too much assurance in this respect. From this consideration alone it is evident that there is need of meditation on the part of all of us, lest we fall below the plane we think we have reached, or more certainly below the standard of Christian life to which we should attain. Now, to understand what prayer really is, we can profitably read and study the hymn whose first two stanzas are as follows:

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

Now, let us see why prayer was instituted, and by whom. No doubt all will agree that God Himself has demanded its practice, as He has all other Christian principles. It is not a new thing, but of great antiquity in practice. The Old Testament is replete with examples showing that it was taught and practiced by those of ancient times, those who were closely connected with God and received from Him continual guidance and enlightenment. The New Testament also furnishes proof that its observance is required by the Almighty.

By way of command, as recorded in Matthew 7: 7, 8, Christ teaches: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Christ to Peter says, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Mat. 26: 41). What great benefit we weaker souls would receive were such thoughts more frequently coursing through our minds! Perhaps we feel that we are watchful and prayerful enough, and that with any greater persistence in these practices we would be verging into a condition of righteousness overmuch. But let us not forget, however, that though Paul told the Thessalonians to pray without ceasing, and our leaders teach us to do likewise, we are at the same time instructed to use judgment and wisdom in our praying, as in all other things. The instructions are, then, that we pray often, but not for things which, after a little thought, we should know can be of no use or benefit to us or to any one else. To repeat Paul's teachings, we have the following: "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit" (I. Thes. 5: 17-19).

Pardon the digression which is made here by way of comment; but it might assist us. Then "Quench not the Spirit." This passage is of much importance to us. Perhaps to all of us it brings to mind instances wherein the Spirit has been quenched. Some of us have heard that through timidity or otherwise, people have refused, when prompted, to speak in tongues, or to give the interpretation thereof. As a result, it has never been given to those individuals again, or for a time, at any rate. Also, when we have been in fast-meetings and have felt like bearing our testimony but quenched the Spirit, we have been dissatisfied with ourselves afterwards. Why? Because we have denied a gift of God. Just so, then, as it is not well for us to quench the Spirit when given in the ways mentioned, neither should we quench the spirit of prayer. We have the testimony of Christ, as well as that of many prophets and other men of God, that petitions for Divine favor are granted. And again, we have already given record that Christ taught others to pray, and might quote His own prayers, but space will not permit. So if He, who is so wise and so much our superior,

deems it beneficial and needful to pray, how much greater is it needful for us? Let us not forget here that our prayers should be uttered to the Father in the name of the Son, without the needless repetition of the name of either. To praise God and ask Him for blessings, is pleasing in His sight.

Now that we understand what prayer is, and its divinity because of its origin, we may profitably meditate upon its benefits and powers. With this definition of prayer, and knowing the sacredness of its origin and practice, we can partially realize its significance and expect it to produce great results. Perhaps the best way to sense these results is to recall personal experiences wherein favorable answers have been received to our own supplications. Then we are getting information at first hand, for as experience is the best school, it provides the better source of knowledge. However, there are many people who have not, or, at least, think they have not witnessed any benefits or manifestations from prayer. To such we may say that all prayers are not made in sincerity. Therefore, no noticeable results could be expected. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed" (Jas. 1:5, 6). Regardless of the fact that many may be lacking in prayerful experiences, prayer, or obedience to the principle, has brought about many striking and profitable manifestations. Such have come in answer to daily pleadings and in answer to prayers and administrations in behalf of the sick, where sufficient faith has been exercised. The latter is of vital importance. The "books of experience" contain many similar accounts of blessings and healings.

Aside from these results, which are so visible to the eye, there are others which pertain more particularly to the influence prayer has upon the soul. In the first place, then, if we pray we are acknowledging a supreme Being from whom we believe it possible to receive divine assistance. We also admit that we feel He has power to know all the actions of our lives. From these reflections the ordinary man would more closely guard his actions, lest he should do that which would be displeasing in the sight of God. Some one has said, "Guard well thy thoughts, for they are heard in heaven." If our thoughts are heard or known in heaven, how very careful we should be in word and deed! If, through prayer, man is going to take into consideration his thoughts, words and deeds more carefully, we at once conclude that it is making for better manhood. He will then not only act for his own benefit, but for the benefit of his neighbor as well; for he feels more kindly towards him, realizing that all are God's children, and that we should do unto others as we would have them do unto us.

Prayer humbles those who engage in it, because in praying we think of our own faults as well as those of others. At the same

time we sense our own anxiety for forgiveness, so, if we are thoughtful at all, we will know we ought not to expect forgiveness unless we are willing to forgive. Therefore, we ultimately humble ourselves to those against whom we hold malice, and pardon them, or beg pardon of them, as the case may be. In this way we are taken from our self-exalted pedestals, which brings us all more upon a level one with another. Hence mankind is again bettered.

Prayer is also powerful because its practice creates within us a more God-like disposition. Without doubt this tends to better our inner-man; and as was said at our London convention, "It's the set of the soul that determines the goal, not the calm or the strife." In other words, no matter what comes or goes, if our souls are not equal to the occasion, we are not so apt to win the victories of life. One who will, can personify prayer by making it his friend. Perhaps, with a little thought, we can verify this statement from the next few lines. "Ere you left your room this morning, did you think to pray? * * * When your heart was filled with anger, did you think to pray? * * * When sore trials came upon you, did you think to pray?" Experience tells us that in dark hours of trouble a good, honest prayer from the heart affords much comfort and satisfaction to the mind. It is quite possible, then, that the continual practice of prayer is a source of happiness to man. Were such his state it would lengthen his life, in that his mind would be more at ease and stronger; and, "as it is with the mind, so it is with the body."

Again, that person who thinks more of prayer, thinks less of evil, and, as before stated, will more readily forgive evil and lend a helping hand. He, if honest (and prayer will assist to make him so), will give to the world and to his God the best there is in him. "Give to the world the best you have, and the best will come back to you." Therefore, let us give to God the best we can, and the best will come back from Him. Are we not now quite ready to conclude that the best way we can give to, and serve God is by living up to the commandments He has given men through His humble servants? "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit" (I. Thes. 5: 17-19).

In conclusion, to quote another author who speaks of conditions that would prevail, if all were more prayerful:

"O God! that men would see a little clearer,
Or judge less harshly where they cannot see!
O God! that men would draw a little nearer
To one another!—they'd be nearer Thee
And understood."

Hyde. PARLEY Z. HATCH.

FAITH is a flower whose roots are buried in the dark of knowledge. He who knows all believes.

PROMISES FOR HEALING.

[The following remarks are taken from a non-"Mormon" paper called *The Christian*, Boston, Mass., U.S.A. They show how the leaven of "Mormon" doctrine and practice in regard to the healing of the sick, is affecting the Christian Church of our times.—Ed.]

"It is appointed unto man once to die," and no prayers can change this appointment; but sickness is not the will of God toward His children, and unless it has come as a needed discipline or punishment for sin, those who have fallen into sickness have the promise that they may be healed.

The saying that the days of miracles are past, is only one of the devil's cheap proverbs, says G. D. Watson, in the *Ram's Horn*. Note these promises for healing:

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15: 26).

Here God declares Himself the Master of diseases, both sporadic and epidemic; and, on condition of obedience and faith, will heal both individuals and nations.

"Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord" (II. Kings 20: 5).

Here is a case of bodily healing in answer to prayers and tears. Medicine is for those who have not faith for healing.

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. * * * Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Mat. 10: 1, 8).

This gift to heal was given before they were baptized with the Holy Ghost.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10: 38).

The Bible, in many places, attributes diseases to the power of Satan, who often assails the poor soul through a diseased body.

"The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts 14: 9-10).

All the sick are not healed; all who pray for it are not healed.

"And his name through faith in his name hath made this man strong,

whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (Acts 3: 16).

Not by medicine or magic, but by faith he was healed.

"To another, faith by the same Spirit; to another the gifts of healing by the same Spirit; * * * Have all the gifts of healing? do all speak with tongues? do all interpret?" (I. Cor. 12: 9, 30).

Some have a gift of faith for healing, but many others who are just as holy have not that gift of faith.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5: 14-16).

This promise is as true now as any other promise in the scripture. Not every prayer, but the prayer of faith shall. Yet Paul was not healed, though he had the gift for the healing of others.

There are many true witnesses in this day that can testify of being healed of diseases by simple faith.

THE ANCIENT AMERICAN HORSE.

SOME years ago it was a common objection to the historical accuracy of the Book of Mormon that it mentions the horse among the animals found on this continent by the settlers whose history that book relates. Authorities have been quoted in support of the statement that there were no horses here, before they were introduced in modern times.

But the authorities seem to be wrong on this point. Elsewhere in this imprint of the *News* will be found a contribution on "Scientific Miscellany," and the fact is there mentioned that no less than twenty-five different species of that animal have existed on this continent, and that their remains have been found in eastern gravels and prelical sands, and horses, in fact, flourished, at one time, all over the continent. Some of them were of gigantic size.

The trouble with many people is, that whenever the dicta of science, no matter how imperfect are the observations on which they are based, seem to conflict with the statements of sacred records, they at once jump at the conclusion that the record is wrong. That has been the common practice among many with regard to the Bible, too. It has been found, however, in a great many instances, that Bible statements, once contradicted, are corroborated by scientists as they become better informed. And so it will be with the Book of Mormon.

If to the present time, American archæologists have made comparatively slow progress, that fact can cause no wonder, when it is remembered that until the year 1896 no trace of the name of Israel had been found in Egypt, where, according to the Bible, that people lived for centuries. Skeptics seemed to have the best of the argument, when they referred to this fact. But in the year mentioned Professor Petri found a large slab containing that name, and the Bible history was vindicated again. The name occurs in connection with the description of a victory which Marenptah (the Pharaoh of the Exodus) in his fifth year had gained over the Libyans. The inscription, in part, runs as follows: "Gezer is taken; Yenoam is annihilated; Ysraal is desolated, its seed (or fruit) is not; Charu has become as widows for Egypt." Professor Sayce, for "Ysraal," reads "Israelu." The peculiar interest of this inscription is that Israel is here mentioned, it is claimed, as a tribe or people, which has led some interpreters to infer that the reference is true to their condition at that time as a wandering people.

The archæological wonders of the American continents, known to exist, are as yet but commencing to come forth in the daylight. In due time they will appear, and it is already now made perfectly clear, that when the time comes, a great revolution in old theories will result.—*Deseret News.*

HOW TO BE USEFUL.

Almost every little boy and girl would like to be of some use in this world, but sometimes it is hard to know what to do in order to be useful.

What is needed most of all, I think, is a pair of quick eyes to see what is to be done. If a boy or girl has quick eyes and willing hands, they will find ever so many ways of being useful, at home, in school, and wherever they may happen to be.

The boy who has quick eyes will see when papa wants a book from the library, and will offer to go and get it without waiting to be asked. He will see when mamma wants something from the store, and will offer to run such an errand before he goes off to play ball.

The girl who has quick eyes will see when grandmamma wants her needle threaded, and will do it so promptly, and yet so quietly, that grandmamma will feel as if fairy fingers were helping her to sew. The girl with quick eyes will see when baby is restless, and will gently care for its wants, and thus often help mamma.

There are so many things that we can do to help others, if only we have quick eyes. Let us try to be as useful in this world as we can possibly be, and we shall find that life grows sweeter and happier the longer we live.—*Apples of Gold.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 3, 1914.

EDITORIAL.

CONCERNING THE CHARGE OF COPYING.

THERE are several chapters in the Book of Mormon (see I. Nephi 20 and 21, and II. Nephi 7, 8 and 12-24 inclusive), which, to the casual reader, are word for word the same as certain sections of Isaiah's writings in our common Bible, and it is charged that Joseph Smith copied them from that book. Now, the version authorized by King James did not appear in print until 1611, A.D., and so our opponents contend that the alleged verbal identity of the corresponding chapters supplies all the evidence necessary to demonstrate that Joseph Smith's claim to inspiration from God, is a baseless assumption. The fraudulent character of his work, they say, is too undisguised, too transparent for intelligent people to consider with any degree of seriousness—deserving of contempt only. Yet these wise ones do not think it becomes them to take time and pains to tell us how an alleged fraud, which its author placarded all over in big letters as such, according to their view, can really be an imposture; for when a thing of that nature is palmed off on the people, there must be secrecy, deception and a lot of willful blinding of the eyes of the intended victims practiced. If one should put a nicely executed pound note into circulation—so similar to a genuine bill that not one person in thousands could detect it as a worthless piece of paper, there would be imposture in that case; but if he should give warning in large lettering all over it, that the note was a counterfeit, we hardly think the man could be called a counterfeiter—an impostor in any sense of the word. They allege that Joseph Smith was a deceiver, yet say that everything he did makes that fact so evident that how he can deceive anyone of ordinary intelligence, is a mystery. Just how they can reconcile their allegations against Joseph Smith as a man of deceitful character, with his evident honesty of purpose to unmask himself in a true light to all, does not worry them. From the point of view that he was an impostor, no one has more loudly or surely proclaimed that fact than he himself has done. That, in effect, is the substance of anti-"Mormon" testimony.

But we will leave them with their inconsistencies; for there are other matters upon which we desire more particularly to speak at present, and, in the first place, shall call attention to the fact that

it is not at variance with the work of the Holy Spirit to repeat what has once been given by its inspiration. Sometimes what has been revealed is re-stated in terms that are identical, in other instances some slight variations occur, and again the substance of a former revelation may be given in terms that are quite unlike. For instance, there are two accounts of creation. The Book of Deuteronomy gets its name from the fact that it is largely a repetition of the law. The only texts which need now be cited are found in Exodus 20 and Dent. 5, and relate to the ten commandments. That these laws, identical in substance and largely word for word, were put upon the sacred records of the Jews *twice* BY INSPIRATION, no believer in the Bible will question. Yet why a people should have a code of laws commanded to them twice in a brief time, is, we think, more difficult to explain satisfactorily than why another people who lived in a distant part of the world should be inspired to incorporate certain prophecies of their forefathers which related to themselves, in a book which was written in a language that they could understand, rather than to let them remain hidden away in another record whose language they could not understand, or which, if kept in familiar use, would require a great deal of needless study and waste of time. Let the situation be thoroughly understood. According to the Book of Mormon history, the prophecies of Isaiah were written upon the brass plates which Nephi obtained from Laban at Jerusalem. The characters used were the Egyptian. After he, and the company of which he formed a part, arrived at the promised land (America), the Egyptian hieroglyphics were substituted by a reformed system based on them, and so it is evident that unless BOTH systems were kept up and studied, the time would very soon come when no one could read the brass records, and to avoid this extra study and labor for generations, it was a necessity for Nephi to copy those prophecies in which he and his people were specially interested, and wished to read often, as we may suppose, into his own books, writing them in the characters that were to be used thereafter by the Nephites. It was a matter of studying, on the one hand, for centuries a single system of difficult hieroglyphical writings or of two such systems on the other, and the only common sense course that offered was adopted. These are sound reasons, we think, why those chapters from Isaiah's writings are found in the Book of Mormon, and to re-state them briefly: 1st. They were of special interest to the Nephites; and 2nd. In order to avoid the great amount of extra labor necessary to keep up familiarity with two systems of writing, instead of one only, Nephi had to transcribe or translate these prophecies from a language that was falling into disuse into another that was coming into use. It would be very inconvenient for English speaking people to get along without a translation of the Hebrew scriptures into our own tongue; yet we could manage to do so by making ourselves familiar with the

Hebrew in addition to the English. But we do not put ourselves to all that trouble, vexation and expense. There are versions of the original made for us. Now, circumstances just as imperatively required that a version of the brass plates, or whatever portion of them was needed for any purpose whatever, should be rendered into the familiar language of the Nephite people.

These remarks, however, do not affect the question of how the Book of Mormon version of those prophecies corresponds quite largely in the terms used with the King James' version of them. That point will be considered later. For the present additional proofs will be submitted to show that it is not incousistent with the inspiration of the Holy Spirit to repeat verbatim, or practically so, what has once been given. For examples see Ezra, chapter 2, which reads largely word for word the same as Nehemiah, chapter 7, from the sixth verse, inclusive, to the close. The same is true of II. Kings 19, and Isaiah 37. Of verses that are alike, Psalm 107: 8, 15, 21 and 31, are instances; and each verse in Psalm 136—twenty-six in all—ends with the words, "for his mercy endureth forever." Isaiah 2: 2-4, reads thus: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." These important prophecies are repeated in substance, and largely in terms, in Micah 4: 1-3. Illustrations shall be concluded with a few examples from the New Testament, which show a similar duplication of ideas and terms. "Of the common salvation" (Jude 3). "After the common faith" (Titus 1: 4). "Earnestly contend for the faith" (Jude 3). "Striving together for the faith" (Phil. 1: 27). "Durst not bring against him a railing accusation" (Jude 9). "Bring not railing accusation against them" (II. Peter 2: 11). "Speak evil of those things which they know not" (Jude 10). "Speak evil of the things they understand not" (II. Peter 2: 12). "Despise dominion and speak evil of dignities" (Jude 8). "Despise government, * * * not afraid to speak evil of dignities" (II. Peter 2: 10). Other passages less similar in terms are Jude 2, and I. Peter 1: 2; Jude 4, and II. Peter 2: 1; Jude 6, and II. Peter 2: 4.

In the Book of Mormon I. Nephi 10: 8, we find the reading, "Prepare ye the way of the Lord, and make his paths straight, for there standeth one among you whom ye know not; he is mightier than I, whose shoes' latchet I am not worthy to unloose." The

ideas in this verse are the same as some that are found in Luke 3: 4, John 1: 26, 27, and Matthew 3: 11, and it is charged that this passage was derived in substance and in terms, as well, from the cited texts; but from what we know of the Holy Spirit's work in inspiring the ACKNOWLEDGED servants of the Almighty with the same ideas, and in practically the same words more than once, in numerous instances, the charge is not sustained by any means. If it could be shown that the Holy Spirit never did give God's servants a duplication of any portion of His revealed word, the matter would assume a very serious aspect for us; but with the many Biblical precedents at hand, our faith in the Book of Mormon as inspired, is not at all disturbed because there are some examples of the same kind connected with it.

We shall next proceed to demonstrate by a comparison of texts that Joseph Smith did not, in the true sense of the term, COPY the text of the King James' version of Isaiah's writings into the Book of Mormon.

"I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass" (Isa. 48: 3).

"They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them" (verse 7).

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (verse 10).

"All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans" (verse 14).

"I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous" (verse 15).

"There is no peace, saith the Lord, unto the wicked" (verse 22).

"Behold, I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them. I did shew them suddenly" (I. Nephi 20: 3).

"They are created now, and not from the beginning; even before the day when thou heardest them not, they were declared unto thee, lest thou shouldst say, Behold I knew them" (verse 7).

"Behold I have refined thee, I have chosen thee in the furnace of affliction" (verse 10.)

"All ye, assemble yourselves, and hear; who among them hath declared these things unto them? The Lord hath loved him; yea, and he will fulfil his word which he hath declared by them; and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans" (verse 14).

"Also, saith the Lord; I the Lord, yea, I have spoken; yea, I have called him to declare, I have brought him, and he shall make his way prosperous" (verse 15).

"And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord, unto the wicked" (verse 22).

"Listen, O isles, unto me; and hearken, ye people, from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name" (Isa. 49: 1).

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted" (verse 13).

"Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away" (Isa. 50: 1).

"O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2: 5).

"For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name" (Isa. 48: 2).

"* * * Thou hast clothing, be thou our ruler, and let this ruin be under thy hand" (Isa. 3: 6).

"And the mean man boweth down, and the great man humbleth himself: therefore forgive them not" (Isa. 2: 9).

"Thou hast multiplied the nation, and NOT increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil" (Isa. 9: 3).

"And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out, because of the wickedness of the pastors of my people; yea, all ye that are broken off that are scattered abroad, who are of my people, O house of Israel. Listen, O isles," etc. (I. Nephi 21: 1).

"Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted" (verse 13).

"Yea, for thus saith the Lord: Have I put thee away, or have I cast thee off for ever? For thus saith the Lord: Where is the bill of your mother's divorcement? To whom have I put thee away, or to which of my creditors have I sold you?" etc. (II. Nephi 7: 1).

"O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways" (II. Nephi 12: 5).

"Nevertheless they call themselves of the holy city, but they do NOT stay themselves upon the God of Israel, who is the Lord of hosts; yea, the Lord of Hosts is His name" (I. Nephi 20: 2).

"* * * Thou hast clothing, be thou our ruler, and let NOT this ruin come under thy hand" (II. Nephi 13: 6).

"And the mean man boweth NOT down, and the great man humbleth himself NOT, therefore, forgive him not" (II. Nephi 12: 9).

"Thou hast multiplied the nation, and increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil" (II. Nephi 19: 3).

The small capitals in the last quotations are ours.

Many other examples where variations occur in the respective texts can be found readily by the reader; for altogether, they are numerous, and in some of the texts there is all the difference in meaning that can be expressed by an affirmative on the one hand and a negative on the other. We notice, also, in these latter examples that the context and sense manifest that in all of these instances the rendering, as it is given in the Book of Mormon, is clearly justified. The only possible exception that can be made consistently with the context is in regard to the changed meaning that is given to Isaiah 2: 9, and the question there hinges on whether it is meant that the mean man bowed down to and humbled himself to idols, or that he failed to do so before God as one of His worshippers. The eighth verse seems to favor the first view; the verses which follow the text to the close of the twelfth sustains the Book of Mormon version.

Attention has now been called particularly to some of the variations that occur in the respective texts, and, as already stated, they altogether are many; and their number, amplitude and character effectually demolishes the objection to the Book of Mormon as an inspired record which is founded on the assumption that Joseph Smith COPIED the chapters in question into that book. It is apparent that he had no intention of copying them verbatim.

But it is objected that the verbal similarities in the respective texts is proof, notwithstanding the variations, that he did use the authorized version as a base for his work of alleged inspired translation. In reply, it is observed that we do not know in what manner, even allowing that Joseph Smith had the Urim and Thummim, the translation of the originals of the Book of Mormon was given. Neither he nor the ancient Jews have supplied us with any definite information on this point. Elder B. H. Roberts, who has given a great deal of study to the subject, is of the opinion, based on certain statements in the Doctrine and Covenants, that there was a great deal of mental exertion and study required—that is, that the ideas only rather than the words were made known, and hence, viewing the authorized version as the most faithful and elegant of any that Joseph Smith was familiar with, and very likely the one used in the family of which he was a member, it would have been a most natural thing for him to use that text to the fullest extent that was possible. Accepting it as the standard of purity among all the versions of the Jewish scriptures, and as the word of God as far as it is translated correctly, he was justified by the Spirit of inspiration in using it. Assuming that he did so, his action in view of the position of this Church in regard to that same version is perfectly consistent. Thus the charge that Joseph Smith COPIED Isaiah's prophecies as cited, from our common Bible, is shown to be baseless, and the evident verbal similarities are rationally accounted for.

T. W. B.

"WHAT IS TO BECOME OF SUCH AS ME?"

THAT there are many good people in the world who believe the principles of the gospel as taught by the Latter-day Saints, and yet, through circumstances and environment, are not prepared to publicly accept the same, is evidenced by the following letter written by a reverend gentleman to a kinsman and member of the Church in Idaho, and which the *Era* is permitted to use. The names of the parties immediately interested, for obvious reasons, are omitted. The letter follows:

"And this brings me to say, in a word, that it is refreshing to hear you express your hope of meeting beyond mortality those of your beloved friends who have gone before, for it is strange if we are endowed with such powers of mind and affections of spirit and faith in God, merely to live in this world for a few years, and then just as we are getting used to it, and begin to be of any use, to be blotted out and be no more. Whoever can believe this outrageous nonsense? I know this is simply a common-sense way of looking at it, but 'we have a more sure way of prophecy,' and you 'Mormons' an additionally sure word, regarding this and other things; at least, I think so. Fortunately or unfortunately for me, I say, I believe you people are right in following the word given with such wonderful power and certainty, as witnessed by the disinterested men who saw with their own eyes and heard with their own ears, at the beginning. Who can believe these, with Joseph and Hyrum Smith, were all liars and worse? I cannot. But here, dear cousin, is a question for you and your elders: What is to become of such as me, who believe this about you, and yet are tied and bound by circumstances such as mine? Here I have been a minister for fifty-five years, and an ordained priest in the English church, the church of our forefathers, thirty-eight years. I have exercised this ministry all those years, unbroken—I cannot change now if I would. I am an old man, seventy-eight years next birthday (March 10th, 1835, I was born). Yes, let there be no mistake about my belief. I preach three sermons every week and execute other ministerial duties, but I never preach anything contrary to the doctrines of 'Mormonism,' not designedly but necessarily, because I see the fundamentals of Holy Scripture are the same as those restored by what people call 'Mormonism.' I am not referring to the peculiar, what I would call accidents of the latter-day work, such as the marriage law that people have made themselves such fools and liars about, but I mean the doctrines and covenants and organization of the Church which seem to me to be perfect. This is a lot for me to say who have nothing to do with the matter, and I did not intend to say so much when I began, but my visit to you and my uncle quite satisfied me that you were not the sort of bad people you were described to be in certain quarters."

In answer to the question, "What is to become of such as me?" let it be said that every person will receive his just reward for the good he may do and for his every act. But let it be remembered that all blessings which we shall receive, either here or hereafter, must come to us as a result of our obedience to the laws of God

upon which these blessings are predicated. Our friend will not be forgotten for the kindness he has extended to the work and the servants of the Lord, but will be remembered of Him and rewarded for his faith and for every good deed and word. But there are many blessings that result from obeying the ordinances of the gospel, and acknowledging the priesthood authorized of the Father and restored to the Church of Jesus Christ of Latter-day Saints, that cannot be obtained until the person is willing to comply with the ordinances and keep the commandments revealed in our day for the salvation of mankind. The true searcher will see and understand this truth and act upon it, either in this world or the world to come, and not until then, of course, may he claim all the blessings. The earlier he accepts, the earlier will he obtain the blessings, and if he neglects to accept the laws, in this world, knowing them to be true, it is reasonable to suppose that disadvantages will result that will cause him deep regret.

JOSEPH F. SMITH.

WHAT GIRLS SHOULD NOT DO.

GIRLS should never speak to strangers, either men or women, in the street, in shops, in stations, in trains, in lonely country roads or in places of amusement.

Girls should never ask the way of any but officials on duty, such as policemen, railway officials, or postmen.

Girls should never loiter or stand about alone in the street, and if accosted by a stranger (whether man or woman) should walk as quickly as possible to the nearest policeman.

Girls should never stay to help a woman who apparently faints at their feet in the street, but should immediately call a policeman to her aid.

Girls should never accept a ride offered by a stranger, in a motor, or taxicab or vehicle of any description.

Girls should never go to an address given them by a stranger, or enter any house, restaurant, or place of amusement on the invitation of a stranger.

Girls should never go with a stranger (even if dressed as a hospital nurse) or believe stories of their relatives having suffered from an accident or being suddenly taken ill, as this is a common device to kidnap girls.

Girls should never accept sweets, food, a glass of water, or smell flowers offered them by a stranger; neither should they buy scents or other articles at their door, as so many things contain drugs.

Girls should never take a situation through an advertisement or a strange registry office, either in England or abroad, without first making inquiries from the society to which they belong.

Girls should never go to any large town for even one night without knowing of some safe lodging.—SELECTED.

TWO CONUNDRUMS.

A CONUNDRUM: What is it that stings worse than a rattlesnake and is to be more dreaded than smallpox? Answer: A lie. Did you ever sit beside a boy in school and see him do something wrong when the teacher's back was turned, and then, when the teacher asked him if it were he, hear him deny it? If so, how did you feel toward him? Did he not dull the sunshine and poison the air where he went?

Another conundrum: What is it that shines brighter than the sun and sounds sweeter than music? Answer: The truth. Did you ever sit beside a boy in school who, when he had done something wrong and the teacher asked him if he did it, owned up at once and took his punishment like a man? If so, how did you feel toward him? Did you not admire and love him, not because he did wrong, but because he told the truth at whatever cost? After school, did you not give him half of your apple, and ask if you might be friends?

Speaking of apples, how do you like to pick out a nice, plump, rosy apple from the barrel and put it in your pocket for lunch at recess or in the woods, and when the time comes take a good, generous bite out of it and find that it is all decayed on the inside? Not very pleasant is it? Well, a dishonest boy or girl is like nothing in the world more than that apple. He may appear well, but below the surface he is unsound and bad.—*Round Table.*

FROM THE MISSION FIELD.

Releases and Departures.—Elder Joseph E. Wood, who has labored in the British mission, has been honorably released, and took passage for New York, per s.s. *Olympic*, on August 22nd, 1914; and on August 25th, 1914, Elder A. Earl Miller, of the British mission, having received an honorable release, departed for Boston, per s.s. *Arabic*, homeward bound.

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